

K.C. 9
A
NARRATION
OF THE GRIEVOVS
VISITATION,
AND
DREADFVLL DESER-
tion of M^r. P E A C O C K, in
his last sicknesse:

Together with the sweet and gracious
issue, in his comfortable restauration, to the joy
of Gods salvation, before his most blessed and
and heavenly death, Decemb. 4. 1611.

PSAL. 37. 37.

*Mark the perfect man, and behold the upright, for the end of that
man is peace.*

PSAL. 37. 38.

*Though he fall, he shall not be utterly cast down: for the Lord up-
holdeth him with his hand.*

PSAL. 71. 20.

*Thou which hast served me great, and sore troubles, shalt quicken
me againe: and shalt bring me up againe from the depths of the
Earth.*

PSAL. 102. 18.

*This shall be written for the generation to come, and the people which
shall be created, shall praise the Lord.*

L O N D O N,

Printed by R.H. for Robert Milbourn,
at the signe of the holy Lambe in Little
Brittaine. 1 6 4 1.





TO
THE CHRISTIAN
READER.

THose foure leprou
men at the gate of
Samaria, 2 Kings

7.3. When they had eaten,
and drunke, and carried
away Silver and Gold, and
Raiment, from out of the
forsaken tents of the flying
Syrians, and had bid the

A3 same,

The Epistle

same, their Conscience est-
soone gave them the checke,
for so engrossing to their own
use, and particular benefit,
what the God of ISRAEL
had in mercy intended, and
by miracle provided for that
whole City, and Kingdome,
Ver. 9. Then they said one to
another, WEE DOE NOT
WELL: THIS DAY IS A
DAY OF GOOD TIDINGS,
AND WEE HOLD OUR
PEACE. Even so this Nar-
ration of M^r. PEACOCKS
Visitation, comming happi-
ly to my hands, and I upon
thorough-reading, and serious
perusall thereof, finding it to
set

To the Reader.

Set forth a most singular president, and rare example of GODS correcting Iustice, in giving over this deare Saint, his faithfull servant, this MAN OF GOD (for so a late reverend Divine * worthily enstyleth him) to the buffetings of Satan, terrours of hell, conflicts of a selfe-accusing Conscience: and likewise to hold forth the tender mercies, and melting bowels of the LORDS Fatherly compassion, in bringing him even to the suburbs of bell, the gates of death (a), seemingly yeelding him up into the pawes and jawes of

* M. Bolton Instruct.^o for afflicted consc. p. 84.

(a) Psal. 9.
13.

The Epistle

the devill himselfe; and yet
then, plucking him as a
(b) Zech. 3. brand (b) out of the fire, re-
2. comforting his dejected soul,
binding up his broken spirit,
pouring in a more pretious
(c) Ier. 8. Balme than that of (c) Gi-
22. lead, into his wounded and
bleeding conscience; I say
hereupon, my thoughts
forthwith suggested this un-
to me, that I SHOULD NOT
DOE WELL to conceale any
longer this Mirror of Gods
Iustice and Mercy, being as
well an Antidote against
DESPAIRE, that dangerous
whirle poole and gulfe into
which FRANCIS SPIRA
seemed

To the Reader.

seemed irrecoverably to fall,
to sinke, and perishin, on the
left hand ; and also to bee a
curbe of restraint unto , a
warning piece, and counter-
poyson against PRESUMPTI-
ON, on the right hand ; the
Rocke that so many millions
of men everlastingly miscar-
ry, and split themselves up-
on : (for as the women sang
of Saul and David , that 1 Sam. 18.
7.
Saul had slaine his thousands,
and David his ten thou-
sands : so where some few
upon an awakened and rou-
zed conscience, die despaire-
ingly :) infinite is the num-
ber of presumptuous sinners.

The Epistle

who like the Fish in Jordan,
friske and play, and take
their pastime in the sweet sil-
ver-streames of this lifes
comforts, till they be una-
wares suddenly engulfed in-
to the Dead Sea, arrested by
grimme death, Gods Serje-
ant; and baled by devils un-
to the disobedient soules (d)
now in prison, reserved in
chaines under darknesse,
(e) unto the judgement of
the great day, without baile,
or mainprise.

Doubtlesse whosoever is
wise, will seriously and sea-
sonably consider of this (f),
and other like remarkable ad-
mini-

(d) 1 Pet.
3. 19, 20.

(e) Jude 6

(f) Psal.
107. 43.

To the Reader.

ministrations of divine providence, and being carefull of his owne standing in the state of grace, will worke out his owne (g) salvation (g) Phil. 2. 12.
with feare and trembling.

This surely is the use God would have men to make hereof : not to be a nine-daies wonder, or a naked subject of fruitlesse discourse, but to learne righteousness (h) thereby : for if (h) Isa. 26. 9.
these things were done in the

greene tree (i), what will (i) Luk. 23. 31.
become of the drie ? And if the righteous scarcely bee saved (k), where shall the (k) 1 Pet. 4. 18.
ungodly and sinner appear?
It

The Epistle

(l) Heb.
10.31.

It is a fearefull thing (l)
(saith the Apostle) to fall
into the hands of the li-
ving God. That (m) Lamb

(m) Joh. 1.
29.

of God, our blessed Savi-
our himselfe, when he stood
in our stead upon the crosse,
was ready even to sinke un-
der that unsupportable

(n) Psal.
38. 4.

weight and burthen (n) of
our sinnes, and the feeling
apprehension of his Fathers
fierce wrath for the same, and
cries out in that perplexed
agonie and dereliction,

(o) Mat.
27. 46.

(o) My God, my God,
why hast thou forsaken
mee? O the terrours, and
intolerablenesse of a Con-

science

To the Reader.

science wounded by sinne !
The spirit of a man may
sustaine (p) his infirmity, (p) Prov.
but a wounded spirit who 18.14.
can beare ? " Not only the
" desperate cries of Cain,
" Iudas, Latomus, and ma- Bolton. p.
" ny other such miserable 83.
" men of forlorne hope , but
" also the wofull complaints
" even of Gods owne deare
" children, discover the un-
" supportable horrors of a
" galled Conscience, yelling
" and crying out with the
" stinging sense of the ar-
" rowes of sinne (q), the (q) Iob. 5.
" poyson whereof drinks
" up mens spirits. Thus
" Hezekiah,

The Epistle

"Hezekiah, *Isay* 38. 13.

"Thus Iob, *Iob* 13. 26. Iob

"6. 4. 8. *Iob* 7. 14, 15. Thus

"David, *Psal.* 32. 3, 4. And

"into the like depth of spiri-

"tuall distresse three wor-

"thy servants of God in

"these later times, were plun-

"ged and pressed downe un-

"der the sense of Gods an-

"ger for sinne.

"1. Blessed Mistris Bre-

"tergh upon her last bed

"was horribly hemmed in

"with the sorrowes of death,

"the very pains of hell laid

"hold on her soule; she said

"her sinnes had made her a

"prey to Satan, she cryed out

"Woe,

See the
discourse
of the holy
life, and
Christian
death of
Mistris
Katherine
Bretergh.

To the Reader.

“Woe, woe, woe, A
“weake, a wofull, a wret-
“ched, a forsaken wo-
“man; with teares conti-
“nually trickling from her
“eyes.

“2 Master Peacock, that
“man of God, in that his
“dreadfull visitation, and
“desertion, recounting some
“smaller finnes, burst out
“into these words; And for
“these (saith he) I feele
“now an hell in my con-
“science.

But thou shalt reade
more concerning him in the
following Narration.

“3. What grievous pangs
“and

The Epistle

“ and sorrowfull torments ,
“ what boiling heats of the
“ fire of hell that blessed Saint
“ of God Iohn Glover felt
“ inwardly in his spirit (saith
“ Master Foxe) no speech
“ outwardly is able to ex-
“ presse. Being yong (saith
“ he) I remember I was
“ once or twice with
“ him , whom partly by his
“ talke I perceived, and part-
“ ly by mine owne eyes saw,
“ to be so worne , and consu-
“ med by the space of five
“ yeares, that neither almost
“ any brooking of meat, qui-
“ etnesse of sleepe, pleasure of
“ life , yea , and almost no
“ kinde

Acts Mon.
in the sto-
ry of Ma-
ster Robert
Glover.
pag. 1557.

To the Reader.

“ kinde of senses was left in
“ him : upon apprehension
“ of some back-sliding, bee
“ was so perplexed, that if
“ he had been in the deepest
“ pit of hell, he could almost
“ have despaired no more of
“ his salvation.

But yet every one of these
three last named was at
length blessedly recovered,
and did rise most gloriously
out of these desperate con-
flicts, and extreamest spiri-
tua^l misery before their end.

“ Heare part of Mistris Bre- M. Bolton.
“ terghs triumphant songs ^{ibid. pag.}
“ after the retorne of her 85, 86.
“ Well-beloved. O Lord
“ Iesu

The Epistle

“ Iesu dost thou pray for
“ me? O blessed and sweet
“ Saviour, how wonder-
“ full, how wonderfull,
“ how wonderfull are thy
“ mercies ! Lord I feele
“ thy mercy, and I am as-
“ sured of thy love, and so
“ certaine am I thereof, as
“ thou art the God of
“ truth, even so sure doe I
“ know my selfe to bee
“ thine, O Lord my God,
“ and this my soul know-
“ eth right well, &c.

2. *This following Nar-
ration witnesseth with what
sweet tranquillity of minde
Master Peacock recounted
Gods*

To the Reader.

Gods love, welcommed his
presence, when the storme
was once over.

“3. Master Glover (saith
“M. Foxe, *ibid.*) though
“he suffered many yeares
“so sharpe temptations,
“and strong buffetings
“of Satan, yet the Lord
“who graciously preserved
“him all the while, not only
“at last did rid him out of
“all discomfort, but also
“framed him thereby, to such
“mortification of life, as the
“like lightly hath not beene
“seene : in such sort, as he
“became like one placed
“in heaven already, and
“dead

The Epistle

“dead in this world, both
“in word and meditati-
“on, led a life altogether
“celestiall, abhorring in
“his minde all profane
“doings.

No arme of flesh, or art of
man can possibly heale or
helpe in these extreamest hor-
rours. Heaven and earth,
men and angels, friends and
physicke, gold and silver,
nay, the utmost possibility of
the whole Creation must let
this alone (r) for ever. An
Almighty hand must take this
in hand, or else never any
cure, or recovery in this
world, or that to come.

(r) Psal.
49. 7, 8.

Ob

To the Reader.

Oh therefore let us take
the stinges out of our finnes
betimes, and prevent the in-
cureablenesse of their horri-
ble wound, by an humble,
sincere and universall turn-
ing to the Lord, while it is
called To Day (f). For (f) Heb. 3.
assuredly all the finnes wee
have committed in thought,
word, or deed, at any time, in
any place, with any company,
or to which we have been any
waies accessory, will one
day be stings, and scorpions
to our naked soules: they all
are upon record before that
high and everlasting Iudge,
written by the hand of divine
Justice

M. Bolton
ibid.

The Epistle

Justice in the booke of our
conscience, with a pen of
Iron; and there they lie like
so many sleeping Lions, ga-
thering much enraged and
desperate poison; that when-
soever our hearts are tho-
rowly rouzed, and finally
awaked, they will flie in our
faces, tormenting us most
ragingly, and tearing our
wofull soules in pieces ever-
lastingly, when there is none
to deliver (t):

M. Bolton,
pag. 89.

(t) Psal.
50. 22.

Confid. 1.

Therefore let us consider
often in our saddest thoughts.
1. Why we came into the
world, were fashioned in the
wombe, and drawne out
thence.

To the Reader.

thence. 2. Why we were made men and women, in the image of God, reasonable creatures, and not toads or serpents. 3. Why we were borne and bred up Christians, in the Sun-shine of the Gospel, the glorious light of grace; and not made Pagans, Turkes, Infidels, or borne in the hellish darknesse of Popish Idolatry; but in a Land of righteousness, Where the eyes of the Lord, and the Sunne of righteousness are upon us from the beginning of the yeare, to the end of the yeare (u). Doubtlesse

(u) Deut.
II. 12.

this

The Epistle

this is an unspeakable mercy, and was not therefore vouchsafed unto us, that we should only live to our selves (w), carnally and sensually, to eate, and drink, and get gaine; but for more heavenly ends. And therefore as ever we hope with comfort to looke the Lord Iesus in the face at that great day, let us minde the things that concerne our everlasting peace (x), pursue the one (y) thing that is necessary, and lay up in store for our selves a good foundation against the time to come (z), that we may lay hold

(w) 2 Cor.
5.15.

(x) Luke
19.42.
(y) Luke
10.42.

(z) 1 Tim.
6.19.

To the Reader.

hold on eternall life.

Consider that our dayes
are but few (a), we have (a) Iob 10
but a very little time to live 20.
here, and upon this span-
long life depends eternitie;
let us therefore walke with
God (b), and behave our (b) Gen. 6
selves here that we may hold 9.
out in the (c) evill day. It (c) Prov. 16.4.
is another place we must all
live in for ever: The king-
dome of heaven suffereth
violence (d), and the vio- (d) Matt. 11.12.
lent take it by force: Ma-
ny shall seeke to enter in,
(e) and shall not be able. (e) Luke 13.24.
What comfort will it one day
be to have wallowed in all

B

sensuall

The Epistle

*sensuall pleasures, or lien
soaking in luxurie and lasci-
viousnesse, when we must
ere long lie on our deaths-
bed, like wilde (f) Bulls in a
net. It is good to make hay
while the Sunne shines,
(f) Ifay 51.20. to pray, beare, reade, and re-
pent betimes, to store our
(g) Mat 25.10. selves with Oyle (g) before
the Bride-groome comes,
lest we knock too late, when
the doore is shut: As wee
spend this life, so will it bee
with us in the life to come;
therefore live well here, that
it may be well with us at our
(h) Lam. 1.9. latter end (h).
Confid. 3. Ho 3. All the riches, honors,
and*

To the Reader.

*and pleasures under the Sun
will not availe us (i) in the* <sup>(i) Prov.
11.4.</sup>
*day of wrath. It will then
no whit profit us, to have
gained the whole (k)* <sup>(k) Matt.
16.26.</sup>
*world, if we lose our
owne soules; to have en-
joyed the pleasures of sin (l)* <sup>(l) Heb.
11.25.</sup>
*for a season, and to lie
weeping, and wailing, and
gnasbing of teeth in hell for
ever. O that men were
wise and would consider
this (m), and that they* <sup>(m) Deut.
32.29.</sup>
*would remember their
latter end!*

*The clearest Sun in the
Hemispheare, that shines most
gloriously in the brightest*

B 2 summers

The Epistle

summers day, certainly
may (and who sees it not of-
tentimes) overcast, and mus-
fled up in dark clouds ere it
be night? Who can say, the
weather shall not (n)
change with him? May not
our sun goe downe (o) at
noone, and set sadly under a
cloud? Nay, we must look
for changes and chances
in this mortall life (and
therefore daily had need to
pray as it is in our Litu-
rgie) and waite all the daies
of our appointed time (p),
untill our last solemne
change shall come. Our
soules like a Ship at sea, un-
der

(n) Luke
12.56.

(o) Ier. 15.

Amos 8.9.

(p) Iob 14.

14.

To the Reader.

der full saile, are all bound
 for the faire havens (q) of (q) Acts
27.8.
 the fortunate Islands, /
 meane, everlasting blessed-
 nesse; who knowes but that
 he may be sore tost, and rent,
 and shattered, not able to
 beare up * against the an- * το ἀνίστα
ἀνίσταται
μην.
Acts 27.15
 gry surges, yea, and may
 hardly escape safe to that
 land of righteousness (r). (r) Psal.
143.10.
 And thither also must we ar-
 rive through the streights
 of death; and therefore that
 we may looke that King of
 terrours (s) undauntedly in (s) Iob 18
14.
 the face, it stands us all in
 hand to watch. Here wee
 may see the Lords champion,

The Epistle

(t) Heb.
12.4.

this blessed servant of God
in the lists, resisting (t) un-
to blood, combating and en-
countering with most dread-
full temptations : whose
turne may be the next, wee
know not. God may call any
of us out unto the duell ; and
turne Satan loose upon us,
hand to hand : we had need
therefore before hand learne
the use of all our spirituall ar-

(u) Eph. 6. mour (u), as Saul taught Iu-
dah the use of the bowe*.
* 2 Sam. 1.
18.

The strength we must stand,
and withstand by, is not our
owne ; not from nature, no
nor grace it selfe ; it is God
that must teach (w) our fin-
gers

(w) Psal.
144.1.

To the Reader.

gers to fight ; he must cover
our head in the day of bat-
tell (x). We are here all (x) Psal.
militant, and must bid bat- 140.7.
tell, and abide it, or else no
victorie. Satan reserves
his most dangerous ambus-
ments, and desperate assaults
to the last : Here thou must
perceive, how, where, and
when he useth most mortally
to strike, and so stand upon
thy guard. To keep thy con-
science safe, shot-free, and
unwounded, is the maine-
service. Herein I exercise
my self (z) to have alwaies (z) Acts
a conscience void of of- 24.16.
fence, toward God, and

The Epistle

toward men. If that bird
of the bosome sing sweetly in
our brest, it makes no matter,
what dirdams and stirres be
from the world. Therefore
make much of conscience, it
must stand us in stead, and be
our best friend another day.
Walke in the light thereof: It
is a blessed thing to keep it
tender. But alas! how doe
men muzzle, stifle, and choke
it up? how doe they noise
and drum in its eares, that
the cries thereof may not
be heard, as the Idolatrous
Jewes in the burning of their
children to their Idols?

2 King. 23.

10.

Ier. 19. 2.

To the Reader.

O Brethren (*saith Francis Spira*) take a diligent heed to your life, make more account of the gifts of Gods Spirit than I have done, learne to beware my misery, thinke not you are assured Christians because you understand something of the Gospell; take heed you grow not secure on that ground; be constant and immoveable in the maintaining of your profession, confesse even untill death, if you be called thereto: he that loveth father, mother, brothers, sisters, sons, daugh-

Relation
of *Francis
Spira*, pag.
112.

Luk. 14. 26

B 5 ters,

The Epistle

ters, kindred, houses, lands more than Christ, is not worthy of him. *And in another place,* Take heed to your selves, it is no light or easie matter to be a Christian ; it is not baptism, or reading of the Scriptures, or boasting of faith in Christ (though even these are good) that can prove one to be an absolute Christian : There must be a conformity in life; a Christian must be strong, unconquerable, not carrying an obscure profession, but resolute; expressing the image of Christ,

To the Reader.

Christ, and holding out
against all opposition to
the last breath : he must
give all diligence by righ-
teousnesse, and holinesse,
to make his calling and
election sure : Many there
are that snatch at the pro-
mises in the Gospel, as if
they undoubtedly did be-
long to them, and yet they
remain sluggish, and care-
lesse, and being flattered
by the things of this pre-
sent world, they passe
their course in quietnesse
and security, as if they
were the only happy
men; whom neverthe-
lesse.

The Epistle, &c.

Luke 16.

lesse the Lord in his providence hath ordained to eternal wrath; as you may see in S. Lukes rich man, thus it was with me, therefore take heed. Thus he. *And that I may keep thee no longer from this so fruitfull a Treatise; Reade advisedly this following Narration, and thou shalt reape much good thereby. To which end it is now published and presented to thy view, by thy wel-wisber in the Lord,*

I.C.



MASTER
PEACOCKS
Visitation.

MAfter *Peacock* the
servant of God, in
the beginning of
his *Visitation*, for the space
of two weekes and foure
daies, was full of most
heavenly consolations,
shewing by sweet medi-
tations, •

Mr. Peacocks grievous
 tations, and gracious ejaculations, the entertainment he found with his God in his sicknesse, with whom *he* so much desired to be acquainted in his health.

Job 16.2.

We are (saith one coming to visit him) *miserable comforters*. Nay (saith he) you are good, for this is ever the priviledge of Gods children, that their very *presence* affords comfort.

Sometimes hee craved pardon for his actions, and for the circumstances of them, badly observed.

Other-

Visitation and Desertion.

3

Otherwhile, he desired to have some matter given him to meditate on; Finally, hee said his hope was firmly settled on the rocke Christ *Jesur*; he hoped that the Lord would give him a place, though it were in the lowest roome of his Saints, and he thanked God that hee had no trouble of Conscience.

The Lord did not suffer Satan to vex him, in-
somuch, that one seeing his great comfort, feared lest hee would be overtaken with sorrow before his death. He

M^r. Peacocks grievous

He much rejoyced that
the Lord had so disposed
of him, that he had seene
his friends in the Coun-
treyn.

Here first was his yeeld-
ing unto death suspected,
and his hoped recovery
doubted.

I thought (said he) *I had
been in a good estate, but I
see it now far otherwise, for
these things my Conscience
laies against me.*

*1. I brought up my Schol-
lers in gluttony.* This some
endeavoured to pull out,
by putting him in minde
of, 1. The preventing of
many

Visitation and Desertion.

5

many inconveniences.

2. His well knowne moderation.

3. The great care hee tooke for good conference when they were at Table with him.

---But (saith he) while I was talking, they did undoe themselves; and further I did unadvisedly expound places of Scripture at the table many times; and for these now I feele a hell in my conscience.

4. Againe, I have procured my own death by eating and drinking often like a beast, when I was joy-sting up and downe to my friends in the countrey: and

now

Mr. Peacocks grievous

*now I see before my face
those dishes of meate where
with I clogged my stomack.
Well (saith one to him) if
all these things that you
accuse your selfe of, were
undone, would you doe
them againe .? Nay then
doubt not but a reprobate
would desire to be saved, if a
desire would serve the turn.
Indeed he may have a de-
fire, but of bare willing-
nesse, not with an intent
and purpose in using the
meanes.*

*Another time, a wor-
thy friend of his, asking
him how he did, he cryed
out,*

out, Sin, Sin, Sin. What?
doth any lie on your con-
science? Yea. What? My
inconsideratenesse. I did eat
too much of such meat, at
breaking my fast such a
morning, (my selfe being
witness of his great absti-
nence, could not but ad-
mire the tendernes of
his selfe-accusing consci-
ence): well (said he) God
be thanked there is no
greater; as we must not
extenuate our sins, so nei-
ther must we too much
aggravate them; Let drun-
kards and gluttons have
those most terrible hor-
rours.

rours. I thanke God, I ne-
 ver continued in any known
 sin against my conscience:
 He was willing that wee
 should pray with him,
 Kneeling downe he said,
 He was then incapable of
 prayers; Afterward hee
 kneeled downe of his
 owne accord, shortly af-
 ter he broke out into such
 speeches, I damnable wretch.
 Those are not your words
 (saith one), you cannot
 deny but you have good
 experience of Gods mer-
 cy, &c. I cannot. Then
 be comforted, for, Whom
 he once loveth, he loveth for
 ever.

Visitation and Desertion.

9

ever. Yet Satan took such advantage at his infirmities, that though he could finde some comfort, yet no particular assurance; You have lived profitably, saith one.--- I have endeavoured. You are now humbled, and the Lord lookes you should aske mercy. Master Dod was sent for, who being come, they were private awhile; after ward comming unto him againe, Master Dod put him in minde of Gods kindnesse, whereof hee shewcd him foure parts.
1. To take small things in good

good part. 2. To passe by infirmities. 3. To be easie to be intreated. 4. To be entreated for the greatest sin there is now in you; Now for the image of the olde man *Adam*, sin and sorrow, there shall be in you the image of the new man, in holinesse, and happinesse; and righteousnesse.

The *life* to come, might be set out by three things: 1. By the *estate* it selfe, happinesse, holinesse, and glory. 2. By the *company*, every one shall love you better than any one, even
the

the best can love you here.

3. By the *place*. There are three differences between the afflictions of the good, and bad. 1. From the *cause*, for they come to the good from Gods love. 2. In the *measure*, as far as they need and are able to beare. 3. In the *end*, for their good. Of those former doubts, we after heard not a word from him: upon the *Sabbath* day he desired to be alone, after noone he was fearefully troubled, In his countenance appeared evident tokens of a sorrowfull minde, borne

borne up with a weake
body; his spirit was
wounded, Satan had foiled him: Those his terrible
wraſtlings with temptations, griefes of con-
ſcience, and reſtleſſe ter-
rours, none can under-
ſtand, much leſſe expreſſe,
but *he* which felt them.
Satan had winnowed
him, and ſhewed him no-
thing but chaffe; his ten-
der conſcience was grie-
ved with the fiery darts of
the devill, pointed with
the edge of ſin, and ſenſe
of Gods heavy wrath, as
through a falſe glaſſe, the
anoed dazeled

dazeled eye of his astoni-
shed and amazed soule,
could see nothing but hi-
deously - appearing *sinne*,
and the terrible image of
death, and damnation: he
had drunke deeply of the
dregs of hell, his adversa-
ry had represented unto
him his owne most gra-
cious God as a most severe
Iudge, displeased, angry,
and chiding with him,
yea yeelding him up into
his clawes, that so by this
deadly stratagem, hee
might take from him all
hope of help that way:
and so not only stop the

C

sensi-

M^r. Peacocks grievous
sensible flowing of Gods
grace, and out the chaines
of Gods love wherewith
he had tyed him, and
would draw him after
him, but finally break his
Christian soule. O that
you had seen, and that wee
which were present had
had eyes to have seen his
seeming forlorne soule,
with what barkings of
conscience, and with
what too heavy burdens
of sin, waves of fearefull
thoughts, blustering blasts
and surging stormes of
Gods heavy displeasure;
he was tossed, turmoiled,
and

and dashed against rockes
of despaire, more then in
danger of his soules ship-
wrack ! happy were we,
if neither through fro-
wardnesse, nor blinde-
nesse of judgement, wee
did inconsiderately passe
by, or prophanely deride
Gods judgements, by thin-
king that they either hap-
pen casuallly, or by forget-
ting of them suddenly. If
we could but rightly dis-
cerne it, we should finde
nothing more profitable
than to have the image of
this gracious (though new
afflicted) soule in our

1 Pct. 4. 18.

consciencs ; hereby wee
may see that *The righteous*
scarcely being saved, there is
no place for the wicked and
ungodly to appeare. And

truly we may thinke, that
our *God* even sent it for
our sakes, that we (with
whom it is too usuall to
dally with *God*) might

Heb. 10. 31

know, that *it is a fearefull*
thing to fall into his hands.

Our faith is tryed in ear-
nest, when as the *Lord* hi-
deth his face from us ; for
if we love *God* above all,
it cannot be, but that at
the losse of the rellish of
his favour, or least taste of

his

his displeasure, our soules should be in bitternesse, tormented, wounded, thrust through, yea and swallowed up with desolation. It is a wonder to see in the world, how we will ride and runne and carefully will seeke physick, and use dyet by any meanes to avoid bodily paine; and how carelessse we are of the unprofitable fits of the soules mortall sicknesse. It is not in our owne power to apprehend grace, when we will; and a harder matter it is than we can con-

C 3

ceive,

ceive, to lift a poore soule
up, that is cast downe
with the sence of Gods
wrath. If a violent passi-
on may so far transport
the minde ; what may
we thinke of this restlesse
trembling, when the soul,
after long tossings seeth it
selfe drowned, and over-
whelmed with a deluge
of sorrow, proceeding
from the everlasting
threats of flame and con-
fusion of face, in the pre-
sence of the Almighty ?
Consider the *body*, laden
with a burden neither
portable, nor evitable ;
and

and thence gather the
struglings of an overladen
soule; Consider a man
ready to fall from an *high*
Tower to the Earth; and
thence gather the estate of
another falling from hea-
ven, with a spirituall ruin
into hell. Consider a
childe when the mother
hideth her face from it,
and terrifies it with a *bug-
beare*, and therein take
view of the estate of a
poore *Christian* (whose
chiefest happinesse having
consisted in being joyned,
and united to his heaven-
ly *Father*.) having now

lost *his* presence; or being affrighted with the devill, as if he were ready to lay hands on him. Consider the estate of a debtor, cast off by his best creditors; and gather that of a *Christian* being bankrupt with his *God*. Consider the estate of a man once in favour, afterward adjudged to death by his *Prince*, without hope of pardon and reprivng; and gather *that* of a *Christian*, who after his citation and arraignment at the tribunall seate of *God*, stands condemned, and is wholly

who'ly deprived of obtaining pardon, and delivered into the hands of the devill. The *Lord* needs not to seeke wilde beasts to punish us, or such like executioners of his wrath to torment us, he may finde enough within us, all the furies and devils cannot invent a grievouser torment then a wounded conscience. One by it apprehended, needs not more accusers or tormentors: his many thoughts of sins (as if he stirred a nest of Wasps) come buzzing about his eares; and

M^r. Peacocks grievous

(as a man indebted once laid hold of,) makes him faster daily. His loving friends may stand by the prison, and call him, but he being fast fettered can not come forth. You shall see him, now in his *Purgatory* (not that Papisticall, sin-satisfying fiction, the *Popes Jayle*) but that hot fiery furnace, wherein the *Lord* tries his mettall, whether it be good or reprobate. And by the way, Suppose he had dyed at the worst, (as in the *Lords* justice he might) to the hardning of those that will

will not be softened, as no man should rather judge him by the inch of his death, than the length of his life; so I for my part, neither did in him, nor doe in my selfe so much feare his death, as I did and doe desire his life. You may observe the courses which God takes in visiting his children to be diverse. Some are comfortable and without any great admixture of discomfort. Others heavy without horror. Others horrible, yet all in the end gracious. But to leave any further digression, and to come

Gods
course in
visiting his
children is
diverse.

come againe to the matter
in hand. When one came
unto him he brake out in-
to these words, *Oh how*
sinfull, wofull, and misera-
ble is mine estate, that thus
must converse with bell-
hounds! He being with
those words straightway
moved, went to call some
of his best able friends to
comfort him; to them he
complained, that *the Lord*
had cursed him, Being de-
manded *how he knew it*, he
answered, *Why the event*
shewes it; It being reply-
ed, *how such, and such,*
were cursed; he answer-
ed,

ed, I have no grace : how
doe you know then that
once you had none ? I
was a foolish, vain-glorious
hypocrite ; it is against the
course of Gods proceedings to
save me, he hath otherwise
decreed ; he cannot. Put
your trust in God. I can no
more then a horse. Doe you
desire to believe ? Na more
then a post, then a horse-shoo.
I know you cannot deny,
but you have sought Gods
glory. Not sincerely.
There is a secret mixture
of pride and hypocrisie in
the best. I have no more
sense of grace than those cur-
taines ;

Mr. Peacocks grievous
 taines; than a goose; than
 that block: Let the testi-
 mony of your life past
 comfort you, especially in
 the calling of a Tutour. I
 did the businesse thereof per-
 functorily, when I handled
 hard authors, I came often
 unprepared, and read shame-
 fully. Be of good courage,
 and the Lord will com-
 fort your soule. It is ended,
 there is no such matter. Why
 doe you thinke so? You
 shall see the event. God will
 bring it to passe. Tush,
 tush, trifles; What doe you
 thinke of your former do-
 ctine? Very good. Let it
 comfort

comfort you ; *It cannot.*
You desire it could. *If it*
might. There is nothing
unpoksible to God. *Which*
stands with his decree: Oh,
oh, Miserable, and wofull !
the burden of my sin lyeth
heavy upon me, I doubt it will
breake my soule. Behold
your comforts. *Nothing to*
me ; I pray you hold your
peace, doe not trouble your
selfe idly ; you vex me, your
words are as daggers to my
soule. Another time some
of the yonger sort said,
remember Sir what good
counsell you have given
us heretofore. *These were*
ordinary.

ordinary. You may see many others in the like estate. Not such as mine. See David. What doe you speake to me of David? Good Sir endeavour to settle your minde: Yes, to play with bell-bounds. Will you pray? I cannot. You were wont heretofore. Yes, by a custome, and for vain-glory. Suffer us to pray for you. Take not the name of God in vaine in praying for a reprobate. “ (There you
 “ may see the glory of God
 “ preferred before his
 “ owne salvation, rather
 “ willing to have the
 “ meanes

“meanes of his owne sal-
“vation neglected, than
“the Lord dishonoured.)
Suffer us to pray for our
selves. *Looke to it. You*
would now shew your faculty
in praying. Can you say
Amen? No, but in a cer-
taine generall fashion. One
prayed, and in the meane
time, he rested most quiet-
ly; and when prayer was
ended, I pray you, saith he,
goe hence to bed, trouble not
your selves in vaine. Let
not the devill delude you,
abusing your minde and
tongue, I know you speak
not these words. I wonder
that

that intelligent Schollers
 should speake this. We are
 perswaded you are in as
 good estate as our selves.
 One that watched with
 him asked him, Sir, how
 "can you discerne this
 "change by the absence
 "of God, if you never en-
 "joyed his presence? I
 thought I had once, but now
 I see it far otherwise. But
 God deales with you as he
 did with the Church, hee
 forsooke it a while, and
 hid his face, but he return-
 ed to it againe : and so
 no doubt the case stands
 with you. Never adde moe
 afflicti-

Isa. 54. 8.

Visitation and Desertion.

31

afflictions to the afflicted. Ob me wretch ! groaning piti-fully. Hope no worse of your selfe (saith one) then we doe of you. All of us have seene clearly which way your carriage was still set, after the Spirit; and we are assured you will come to the Spirit, howsoever you seeme to have lost your way. To all particulars he would answer generally, I doe desire grace; I did good outwardly, but all hypocritically. One asked him, Doe you love such a one, his most deare (and worthy to bee deare)

deare) friend? Yes. Why?
Because of his goodnesse.

1 Ioh. 3. 14.

Why then you are Gods
 childe, *for by this marke we
 know we are translated from
 death, &c.* Many like for-
 cible proofes, he would
 put off with his former
 evasions; and afterward
 grew more wary against
 himselfe, either loath to
 grant any thing, or grant-
 ing it staggeringly, or
 (*what then?*) fearing he
 should be pressed. He
 wished that some were
 put in minde: 1. For their
 great care for *buildings*,
 and too small care for
 Schollers

Schollers in them 2. Their giving so long leave of absence from the Colledge, and desired amendment; After noone came a worthy Governour of a Colledge, in our Vniversity; He requested him to be of good comfort, and to pluck up his spirit. *I cannot.* Why can you not? *Because I have no grace, no more then a stake.* Why thinke you so? *By this affliction.* Doe you desire grace? *I cannot,* (he spake most strangely) *I can as well leap over a Church.* But are you not sorry you cannot

*Mr. Peatocks grievous
not desire it ? I cannot.
Would you not be in hea-
ven ? I would not. One
standing by laid, the devill
would if he could.*

*By the way you shall
have the opinion of a
much respected Minister
opposite hereto ; which
he gave in private. " A
" proud man, (saith he) will
" thinke scorne to seeke any
" good from his enemies ; so
" the devils pride will not
" let him thinke himselfe be-
" holding to God for heaven,
" if he might get it.*

*You have (saith one)
the testimony of faith, you
love*

love the brethren ? I did
not. Doe you not love us ?
No. The devill now,
saith he, should be cast in-
to his streights, if you
should grant this. What
is it that doth most trou-
ble you ? I undertooke too
much upon me foolishly. I
had gotten a little Logick, and
Greek, and meanly instru-
cted in the Rules, did set my
selfe to reade to Schollers,
and afterward undertooke
often businesse, which distra-
cted my minde and body from
them, I have destroyed a thou-
sand soules. You may see
the fallhood of him that
suggesteth

suggesteth this unto you, you never had a *thousand*, he puts a false glasse before you ; the good effects of your paines appeares in many of your *Schollers* ; Oh they were *themselves capable*. Name one wherein they do not, *There is one* (pointing at a Master of Arts then present) *he* justified his care of him and thanked God that ever he knew him. *It is not so. I did foolishly* : You confesse you did foolishly, therefore not of malice. *Again*, consider what would have become of them,

them, if you had not taken them. *Better, far better:* All in the Colledge know to the contrary. *But I feele it:* It is false, believe not the devill. *It is too true.* Then will you make amends? God will give you your soules desire. *Never.* Are you sorry that he will not? *No.* *There is no grace in the soule, it is dead.* Such was Davids case: *What doe you compare me with David?* Behold Christ himselfe. *Nothing to me.* God can make his death availeable. *He cannot.* He is omnipotent.

D

In

M^r. Peacocks grievous

In me he cannot, because it stands not with his purpose. Whom God loveth once, &c. But he never loved me-- You have tasted of his love. I deceived my selfe in a certaine vain-glory ; I exposed my head to many things outwardly only. You could say the Lords prayer, and therein call him Father. Hypocritically. I was wont to enquire of Master Mason, what was meant by Abba Father, rather in curiosity, then truly to be edified. God will give a good issue. Never, I have no sense. We will pray with you.

Doc

Doe not dishonour God. It is well that you will not have God dishonoured; Here he stilled, saying, I pray you trouble me not with distinctions: Afterward came one, who with vehement action of body pressed him, and urged him that he would trust upon God. I cannot (said he) he will not have me saved, his sentence is passed. Doe you desire to be saved? Noe. Doe you desire to desire? No. Would you be damned? No. Look at the sins of other men as great as yours, and yet they

Mr. Peacocks grievous
 are saved. *They were good*
and godly. They found
grace --- Here is the diffe-
rence, my sins are horrible ;
 he repeated that towards
 his Schollers --- All of us
 know you tooke paines.
Outwardly. You did your
 best. No. I see now what
 it is, you strictly looke
 back to your owne acti-
 ons, as a *Justitiary*, who
 will none of Gods mercy,
 and now he hath justly
 met with you : *Your*
judgement is just : These
 words affected some
 strangely. Another wil-
 led him to looke to it, It
 seemed

seemed neare Popery. Doe
you hope to be justified by
your merits ? *I feare to be
damned for my sins.* The
other asked him, whether
he could say, Amen. No.
Have you no tongue ?
What is that to the purpose ?
Name *Jesus*, at his name
will flie away, &c. *I can-*
not. If I had your tongue
in my hand, I would
make you speak. Turning
his speech to a friend pre-
sent, *O* (saith he) *if you*
did feele my grieffe an houre,
you would have compassion !
The other replyed, if you
were in the fire you
D3 would

would wish to get out. I
had rather be in the fire than
here. I will pray for you.
Sin not. Let the fault bee
mine. “ Although my
“ purpose was barely to
“ relate the passages of
“ this gracious *mans* visi-
“ tation, and to refer to
“ your spirituall eye, what
“ you could finde therein,
“ yet let your gentle con-
“ struction with-hold frō
“ me the deserved censure
“ of bold blindnesse, in
“ that I now and then
“ point at some things
“ which your quick sight
“ may sooner and better
“ appre-

“apprehend. The devils
malitious policy was so
great towards him, in that
he assaulted him most
strongly in that, which
might and ought to have
been his greatest comfort.
Again, I saw the *Physitians*
opinion helped some-
what in bodily maladies,
or diseases ; whereas in
that his estate, his soule re-
mained (as it were) unca-
pable of comfort from the
soules physitian. He much
respected some few, hee
dolefully poured out his
soule into the bosome of a
well-willer of his on this
D 4 manner,

manner. I tooke upon mee too proudly many things, and being negligent, performed nothing. Cursed be the day when I tooke Schollers: if I had not taken them, I had been happy with a good flourish. I was stirring many waies, and in the meane time left the essence of my calling, teaching of my Schollers. What (saith the other) shall I now doe, when I see you thus tossed? Well, I was an hypocrite, therefore there is no hope of comfort for me in Gods presence, I have no sense of it. The Sun is in the Firmament, though hid

hid in a cloud. This comparison agreeth not to me. What then would you counsell me to doe? Abide within the bounds of your calling, take not too much on you, and the Lord will blesse you. Will it availe me to heare Sermons? Yes, if you meane to be saved. What good shall I reap thence? Nothing from the bare hearing. Oh this heavy lumpish feare hath oftentimes sbaked me, and now it hath broken out! Another said, You know the poore in spirit are blessed. I am not such. You see you are empty of

all good, you feele the burthen. I pray goe your waies. He turned his head aside and stopped his eares. What though you have done but little good, if you have given but a cup of cold water ? He thrust him away with his foot, either as some thought being troubled with his shrill voice, or as he replied, through the devils subtilty. That evening hee was grievously afflicted: suddenly he breakes out, *Oh if God !* The standers by endeavoured to cherish this good motion, and

and said unto him, God will give you grace. I doubt it. Then presently after he uttered this prayer. *Oh God, give me a spark of grace, and enlarge my soule that I may apprehend it.* He asked a friend how he might give satisfaction for some speeches. Master Dod, although he departed on Saturday, and had then an unseasonable journey, yet being requested by letters, returned on Tuesday following. He at the first sight started up as desirous to meete him. Oh Master Dod (and

(and in friendly sort complained) *I have no grace; I will not* (saith Master Dod) *believe every one that saith he hath grace, nor every one that saith, he hath not any. Answer the devill as Christ did. A man must not alway bee lead by sense, let us enquire by the effects, and it may suffice. If you can but finde one, even the least, it is enough; You forgive your enemies, and love them, and would do them no hurt if you can? Yes. Then your enemies are forgiven. An hypocrite*

A Christi-
an must
not alwaies
be led by
sense.

crite may give almes, and
fast; this he cannot doe
That is a small matter. I
thinke it to be a great one,
yea such a one as I had
need to pray for. That is
put for a reason in the
Lords prayer, and if Christ
had thought any more
forcible, he would have
given it; *Sir, thats true in
those that are elected.* Doe
not put an exception,
where God hath not; I
would not handle you as
I doe, but that I know
your estate. I come hither
to cherish you, you love
your

2 Cor. 6. 14

your good friends ? *I cannot.* Had you rather that *bad*, or *good* should bee with you ? *Good.* Yet you say you doe not love them. A sowe would be with swine, there is no fellowship between light and darknesse ; would you believe the physitian, or your selfe touching the life of the body ? *The physitian.* Believe not your selfe then now. You are sick, yet shall be restored. *It is impossible.* Why so ? If you had sinned as much as you could, you could not

not have sinned as much
as *Adam*, yet he is in hea-
ven. *It repented him.* Doth
it not you? No. Doth
your sin, or sicknesse more
trouble you? or had you
rather have grace or
health? *Grace.* Well then.
But it cannot be. God will
wash you. *But I have no
water.* God will bring it
with him. *He hath denied
it.* He hath offered it by
his *Ministers*, which are
as the buckets to draw
and poure it out. You
must not look now, that
God should come to you
himselfe;

himselfe; doe you thinke
 it a small favour of God,
 that so many good friends
 come to you? God sent
 none to comfort *Cain*, and
Achitophel. Think of that
 saying of *Manoahs* wife. If
 the Lord were pleased to
 kill us, he would not
 have received a burnt of-
 fering, and a meat offer-
 ing at our hands, neither
 would he have shewed
 us all these things, &c.
 Behold the properties of
 Christs sheepe. First, they
 are weak. Secondly, they
 are sick. Thirdly, broken.
 Fourthly,

Fourthly, driven away.
Fifthly, Lest. You are
such. See your comfort.
First, he will strengthen.
Secondly, heale. Thirdly,
binde up. Fourthly, bring
again. Fifthly, hee will
seeke you. You finde your
selfe a great debtor, The
Lord hath pardoned, on-
ly he lookes you should
come to him for acquit-
tance : This *fight* is not
yours, but the *Lords*, put
your trust in him. If you
aske me, *how may I* ? It
followeth, *Believe his Pro-*
phets, and you shall prosper.

2 Chron.
20.20.

You

Luk. 22. 32

You may remember that
Christ did pray for *Peter*,
that his *faith* might not faile;

but it failed afterward :
How came it to passe ?

Mat. 26. 33

That *failing* did rather
strengthen it ; for whereas
he gloried, that if *all* should
forsake *Christ*, yet he would
not, Had he been asked,
Doest thou promise this by
thine owne strength, or by
mine ? He must here needs
have answered, *mine*. For
otherwise he would have
requested his helpe. This
happens to *you* ; because
you credit the suggestions
of

of carnall reason, and not
the *Word*, rather. Oh, the
cunning of the adversary!
Deale with him, not by
cunning, but hold him to
the *Word*, seek for strength
in God to resist sin. You
may see the *Apostles* in the
tempest, it was from their
weaknesse, that they di-
trusted, yet of God they
prayed. *I cannot pray.* Heare
what Saint James saith, *Is* Jam. 5. 13.
any man afflicted, &c. Af-
flictions further prayer,
but must sicknesse hinder?
wherefore, behold your
friends, whose mindes as
the

Gen. 4. 7.

the Lord hath stirred up
to pray for you, so will he
stir up himselfe to heare
them ; their prayers are
yours : yea, you have the
prayers of many which
never knew you. And as
God said to Cain, *Sin lyeth
at the doore*, ready as it
were to devoure him ; so
his promised blessing,
doth as it were, expect
you. If your salvation
were now in your owne
hands, it is likely you
would yeeld up all, but
your name is written in
the heart of *Christ*. Sir, let
me

Visitation and Desertion.

87

me watch with you this night. No. Why? Because it might hurt me. He fearing the conclusion said, *Here is a snatching argument.* Nay rather I will not suffer you, because you would trouble me. In the morning M. Dod came to him againe, and asked him how he did? hee answered, *Lamentably, wretchedly, miserably. No stamp of grace in me. Doe you desire to be eased? Infinitely. Oh if God would give me but a drop! I was so foolish, I alwaies would be doing*

ing of something, yet nothing well. I pray you what was the calling of the good *theefe* upon the Crosse? Do you not think that God can put a distinction betwixt his grace and your corruption? Behold the *Church* sometimes hopelesse and helplesse, as *Jonah* in that his bed, God seeth your thoughts, but you see not him. But I feele *horror*. Where misery is, there is grace much more. Then especially appears the excellency of the physician, when health is the

the least hoped. The devill doth abuse your mind and tongue against your selfe : but doubt not, the *Lord* will cast downe the strong holds of carnall reason : only doe not suppress that grace of *God*, which although it appeare but small, as big a cloud as a mans hand, yet it shall be increased, as a mighty raine, by which your dry soule shall bee moistened.

Christ rising againe from the dead, did first appeare to *Mary Magdalen* that sinner ; and after commanded

1 King. 18.

44.

Mat. 28.

Luke 24.

Joh. 20. 16,

18.

* Marke
16.7.

ed to tell it first to *Peter* *, which had denyed him: see there is mercy. The godly in their afflictions doe but forget their comforts; God helps their memory, helps all; the godly losing the sense of Gods favour, is like to a man that hath lost his *purse*, which if he could finde, he is rich enough; but the wicked cannot be brought to remembrance, they never knew it. Thus hee suffered him to rest a while, afterwards turning, he rested, and others prayed.

prayed. Then hee was asked how he did ? *Miserably*. Doe you not search into the secrets of God ? *It is too true and manifest.* Sir, doe not alwaies bee digging at your sinne; a wound alwaies rubbed, cannot be cured; suffer the plaister of the word of God to rest upon it, that it may be holpen. Oh if I had, Oh if it would please God ! I had rather than any thing in this, or twenty thousand worlds besides ! Hee now giveth this good desire unto you, Of our selves

E

we

2. Cor. 3. 5.

Phil. 2. 13.

We cannot thinke a good thought; God giveth both the will and the deed: A desire is a sure token. But I cannot truly desire. You doe not desire falsely, and therefore truly. What do you dissemble? Here is a trick; you must needs distinguish betwixt imperfect desire, and hypocritical; Would you know whether your desire bee true? There bee two signes thereof. First, Constancie; And secondly, a conscionable using of the means. You have found these

these in you. Doth this argument hold? You doe not *feele* it, therefore you have it not. I know when you would have denyed such an argument. If that did follow, it should fare well with the reprobate, He hath no sense of the wrath of God, therefore he is not under it. *Eliza-* Luk. i. 43.
beth said, *Whence is it that the mother of my Lord should come to me?* So say you. *Whence is it that so many of the servants of the Lord doe come to me?* Surely from their *Christian* hearts.
E 2 Truly,

Truly, I could hardly come to you, but that I thought I was bound in cōscience, because I know you to be the servant of the *Lord*. When you were well, if we should have come with proofes out of the word of God, you would have believed us. *Yes*. Why not now when your judgement is blinded? *Oh the judgement of God! Call it as He calleth it, Correction. Oh my miserable heart! Oh death! A dead man cannot perceive himselfe dead, and God*
quickeneth

quickneth the dead. *Oh if he would inlarge my soul!*
This desire is good. *But it is without savour.* God in mercy will yeeld you a comfortable rellish. Consider I pray you, whereas you may object, *the Lord is strong, and terrible*: it followeth: *Mercifull with-* Exod. 34.6
all. But I am backward in seeking it. He is gracious, more forward than you can be backward. *But I have provoked him.* Hee is slow to anger. *But my sins are great.* But he is abundant in goodnesse and truth;

The Lord hath promised that *He* on his part, will be our God, and we on our part, shall be his people. For a while he commended him to God, shortly after returning, he prayed with him. Cast your burthen upon the Lord. *He hath rejected me.* Who made you his counsellor? *Secret things belong unto God, but revealed things to us:* will you make Almanacks? *He doth manifest it:* Oh my abominable bringing up of youth! he withall groaned most deeply. If you had done

Deut. 29.
29.

done as the justest man,
 you should stand need of
 Christs merits. I, or ano-
 ther may bring argu-
 ments, but it belongs un-
 to God to fasten them up-
 on the soule : I say to you
 as Noab said to Japhet, God Gen. 9. 27
shall enlarge Japhet, &c.
 What if your finnes were as
 crimson ? God can make
 them as snow. *That is true* Isai. 1. 18
of those that are capable. Be-
 hold we make your estate
 our owne, we have part
 of your sorrow : who
 hath thus disposed our
 soules thinke you ? God.

And doe you thinke that
be which causeth *us* to
love you, doth not love
you himselfe? I feare I
did too much glory in matters
of private service to God.
The nearer we come to
God, the more we see our
owne vileneffe; This is
the use I make of it. Bles-
sed be *God*, who hath not
put our estate in the devils
hands, but kept it in his
owne. The devill hath
now removed you, and
you thinkethat all is gone
out, but *God* knows *what*,
and *who* is his. An artifi-
cer

cer can distinguish drosse
from mettall, and cannot
God his from yours? Well,
with Job lay your *hand* on
your *mouth*, and hold your
peace: and so good rest
have you. Only, consider
your comfort, though it
be but small, whence it
comes; from Gods word,
and servants, no other-
wise. When he returned
again, to give and take
farewell, he began to com-
plaine, *Oh great and grie-
vous!* The Lord knoweth
what power he hath gi-
ven you; A father will
E; put

put a greater *burden*, on a stronger son : but see the difference. First, when an earthly father or *Master*, setteth his servant or son on worke, they must doe it with their *own* strength; but the *Lord* setteth on worke, & giveth strength too. Be not discouraged, you are now in your calling. *Oh my soule is miserable!* What then: a father loveth his son as well when hee is sleeping as waking. The *holy Ghost* calls to remembrance, what you have heretofore taught,

taught, and now heard,
and although I shall bee
absent in body, yet shall I
be present in minde : Be
not covetous to seeke a-
bundance, by and by. If
Jacob could say to Esau, I Gen. 33. 10
have seen thy face, as if I had
seen the face of God ; much
more should you thinke
so of the children of God.
Christ come unto you ! I
thanke God, he hath begun to
ease me. He will in his
good time. God grant.
Thus hee tooke his last
farewell. Although we de-
part from our friends in the
way.

way, yet we shall meet in the end. One told Master Dod that he had uttered such words, Now the Lord hath made me a spectacle. Whereby he counselled one, that attended him, to be sparing in admitting commers in, or speakers, lest his braine should bee too much heated. A friend of his comming to him, asked him, Dare you any more repine against God? Why should I so? God bee blessed! It is a signe of grace. But I have no means. You have had them offered.

ferred. But not given with
effect. They shall I doubt
not. God grant, but I feele
it not. He received a let-
ter from a friend very re-
spectively, and much re-
spected of them both,
wherin these words were
written. "I heard, I know
"not how true that our deare
"Christian friend Master
"Peacock, is in great dan-
"ger, which hath much grie-
"ved and afflicted my soule,
"and wrung from me very
"bitter teares; if his extre-
"mities be such, his tentati-
"ons sure be like to be very
"sore.

“sore. Tell him from mee,
“as one who did ever with
“dearest loving affection
“know, and converse with
“him, that I can assure him
“in the word of life, and
“truth, from a most just and
“holy God, whose Minister
“I am, that he is undoubted-
“ly one of his Saints, design-
“ed for immortality, and
“those endlesse joyes in ano-
“ther world. When it was
read to him, at these words
I can assure him, he said,
Ob take heed, take heed. Do
you thinke that he would
or durst assure you, unlesse
he

hee knew upon what grounds? I deceived my selfe, now God hath revealed more. Another time one requested him that hee would make his friends partakers of the least comfort that the Lord had bestowed upon him, as they had been partakers of his griefe. If I had it, I would gladly communicate it. Search and take notice of the least. How should I have any sense? God denyeth the meanes. Doe you thinke sense is a fruit of faith?

Yes. At this season, * al-
though

* For it was in the deepe of Winter, Decemb. 4. 1611.

though the husbandman
hath sowne much, yet he
sees nothing above ground.

*Applications doe not prove,
hold your peace, my soule is
broken.* Then the promise

is yours. I would gladly
aske you one thing. Now

you will aske twenty. Doe

you seeke for grace in your
soule? *I cannot.* How then

can you know whether
it be there or not? *It is*

dead. The Lord in whose

hands the disposing there-

of is, disposeth it for your

good and his glory. I

thanke you. What do you

thinke

think of that place? Whose- Joh. 20. 23.
 soever sins ye remit, they are
 remitted unto them. — You
 know how far they may
 goe. The bargaine howsoe-
 ver is not now to be made
 betwixt God and you. Short-
 ly after came one whom
 he much esteemed, Ob I
 love (said he) your company
 for the grace that is in you;
 and much more to the
 same purpose. Suddenly
 after he breakes out into
 this ejaculation. Ob God
 reconcile me unto thee, that I
 may taste one dram of grace,
 by which my miserable soule
 may

may receive comfort. One secretly willed that man to desire him to repeat it againe. *Doe not trouble me with repetitions.* There being a Sermon, he bad them about him to goe thither. After he called one, and asked him, *Whether the preacher* (being acquainted with h's course of preaching) *did use his accustomed divisions.* He told one, *Satan had borne him in hand, and had deluded him.* To whom the other answered: I hope that God will restore you as before
to

to glorifie him. No, no.
Yea, were you weaker, I
would hope notwithstanding.
I desire nothing more. God bethanked you
have laboured carefully
for his glory. *I would labour after another fashion.*
In the night hee prayed,
and repeated his *Beliefe*,
and after, resting a while,
he called those that watched
with him. *Beare witnessse that I said not I be-
lieve, but in generall, as de-
siring I might believe.* One
comming to visit him,
asked him, how is it with
you?

you ? My minde was grievously possessed with sundry distractions this night, but I feele my burthen now more light, I thanke God. Hee was put in minde of that, Ob thou afflicted and tossed with tempests, and not comforted, &c. For a small moment have I forsaken thee, but with great mercies will I gather thee, &c. He lifted up his eyes. Thereupon he being askd what the Lord did say to his soule, that had long refused comfort. Take heed. Be not too bold, looke to the foundation : and then

Isai. 54. 11.
ver. 7, 8, 9.

then he prayed, Lord give me the comfort of thy deliverance, and forgive me my foolishnesse, that I may praise thy name. When he complained of his idle speeches, on the Sabbath day, One came to him, willing him to put his hand to a certaine note of debts. *This is not a day for that, We will goe to the Sermon. God speed you. Now you cannot goe to the Church to serve the Lord, I will pray him to come to you. Amen.* He hardly suffered any to stay with him. At
on even-

evening one did reade something of M. Downehams Warfare, and asked him, Doe you thinke it to be true? *Yes.* Therefore you must not trust your sense. *What not such as mine are? but I will not now dispute.* When they were helping of him up, and putting on his clothes, upon some occasion one said unto him to this effect. *A childe will not much grieve at the laying aside of an olde coat, when he hath a new one made.* When you shall put on that, there shall be

no

no longer nakednesse, the resurrection will amend all. *To those that die in the Lord.* No doubt you will die in the Lord, having lived in him : *I have answered you before.* But I would not believe you in that case. The next day a friend of his being to goe out of the towne, asked him, whether he would have any thing with him, for he was to leave him, and knew not whether he should ever see him againe or no. *Here (quoth he) looke to your calling,*
north
that

*Mr. Peacocks grievous
that it be as well inward as
outward. Hee counselled
another, To be stirring for
the glory of God. One stand-
ing by; he said, I am think-
ing how to get grace; Put
your trust in God. So I do.
I omit to tell you, how
with great patience hee
continually submitted
himselfe to advise in any
meanes, for his good; In
putting his temporall e-
state in order; he dealt
mercifully with his poore
debtors; yea, with some
which were able enough
to pay it. His worthy
Patron*

Patron (for so he often called him) whom for honour sake I name, Sir Robert Harlo, sent his man to him, with some portable gold, together with a booke which a Doctor had made in praise thereof: comming to him, asking him how he did, Ob said he, If it would please God that I might live with him! Anon after, he said to one, I have been thinking of arguments, by which I might plead my cause with God, and I have found. But what if dying thus, I should
F
be

be judged an Apostata. Man
 is not the judge at whose
 Tribunall you must stand
 or fall. There came in
 many of our chiefe fellows.
 One of them requested
 him to make confession of
 his faith. Willingly, but I
 will thinke of it first: Mu-
 sing a while, he said, here,
 Truly my heart and soule
 have been far lead, and deep-
 ly troubled with tentations,
 and stings of conscience, but
 I thanke God, they are eased
 in good measure. Wherefore
 I desire that I may not be
 branded with the note of a
 forlorne

forlorne reprobate, and cast-
 away such questions, and op-
 positions, and all tending
 therunto. I renounce. Now
 help me once, and put me in
 mind. What do you think
 of your former doctrine?
 Most true, in it have I lived,
 and in it will I die. I dealt
 hypocritically in it. Are you
 willing to die? Truly, I
 will tell you. My Patron
 who of late sent me portable
 gold, hath taken order, that I
 might live with him in the
 Ministry, but I commit my
 selfe to the will of God. Doe
 you desire the glory of
 God,

Mr. Peckocks grievous
God, and the salvation of
your brethren. I have more.
Do you forgive all
wrongs. For, and desire
that mine might be forgiven
me. And now I thank you
Sir, I remember nothing man
only done to wrong you,
(pointing to the present)
you sent me a knife for a new
years Gift, and of your two
verses to it, and sent a book.
I pray you pardon me for
any thing I have offended by
my inconsiderate speeches in
the name of my contempts.
I beseech you, and I am sure
I shall be forgiven for
God

Whither you will. You did
then (saith one) rely upon
inherent righteousness, as
if you sought in your selfe
ow best thing you should be
saved. Indeed, we know
your conversation to bee
unreprovable. No. I dare
not affirm it in your name-
thing, but in the name of Je-
sus. Have you any be-
lieve in Him? I would not
be pressed to a particular as-
surance. In this grievous a-
gony. We desired you to in-
form us, what came to
you, of your estate. My an-
swer is, in great. They then

played, giving God thanks,
that whereas before they
had craved his mercy for
his servant, he had heard
them, and manifested to
his glory, how he never for-
sakeb him: and besought
him, because he knew the
malice of his enemy, to
perfect his good worke,
and not suffer him to be
tempted above his strength.
Now Sir, we tell you one
thing for your comfort,
we never heard you speak
ought against God or man,
throughout the time of
your visitation, but whol-
ly

ly against your selfe. I
have been bold thus to argue
with God, if he hath shewed
mercy to such, and such, why
should not I likewise have
hope? Hee complained
once, while he was visi-
ting the sick (in which
worke many poore soules
found the ready merci-
fulnesse of his soule, and
now feeles a great want)
he lighted upon doubts,
that he might more fully
satisfie, when the like
might be moved, he stu-
died too earnestly. One
brought him a Note-booke

which he had lent, he being alwaies willing to communicate what hee had most private: *Here is a booke* (quoth he) *of great paines.* To a stranger, a worthy Gentleman, that came to visite him, he said, *The Lord is mercifull to me, and I have cause of rejoycing.* Afterward a reverend gentleman came to him, to whom he complained of his sin, and misery. You looke not (saith he) for any thing in your selfe? No. You would amend if you had space? *Oh if I*
bad,

had, certainly. Think on
 this, the Lord hath heard
 the ejaculations of your
 spirit in your infirmities.
 So he will now, if he will
 be glorified by your life,
 submit your self to him.
 Let him chuse for you.
 My faith is weak. All (you
 know) here, are but in
 part sanctified. You desire
 now notwithstanding, to
 come to that which is
 perfect, for you may see
 how many have beene
 brought home to the
 Lord. Some have beene
~~Mothers~~ ^{children} was not ~~man~~
 to E 5 nassch

2 Chro. 33.
12, 13.

nasseh such a one? Yes.

Gen. 19. 33
35.

And behold Gods servants from the beginning of the Bible to the end, have slipped.

Gen. 19. 33
35.

Lot had shrewd slips, but yet beare the testimony of the Apostle concerning him.

2 Pet. 2. 7, 8

He was just and righteous, &c. You have been weary and heavy laden.

Yes. For such is the end of Christs coming.

Mat. 11. 28.

Come unto mee all that are weary, &c. Your desire is a token of favour, for by

how much the nearer we come to Christ, the more we thirst.

Think now

of

27

of

of his loving kindnesse, he
that began, he will finish, Phil. i. 6.
whom you have served.

I did. But with what
vile imperfections? It is
the greatest perfection
here, to see your imperfe-
ctions. Shortly after came
to him many young Gen-
tlemen, to whom he said.
Live in Gods feare, that you
may die in his favour, other-
wise the Oxe and the Asse will
condemne you. I spent my
time foolishly, and prodigally.
You have said and re-
membred that sufficiently;
remember also Christ.

That

That is true, Christ is to be
 remembered, and our sins to
 be remembered also; Then
 he told us also that the use
 of reason did begin to faile
 him. The night follow-
 ing (which was Wednes-
 day at night) the Sun of
 Righteousnesse spread gra-
 cious beames at his set-
 ting; which were com-
 fortable tokens of a glo-
 rious rising. This last
 Swan-like Song, as he ut-
 tered it, was penned by
 some as he uttered it: One
 comforting him by his
 bed-side, some two hours
 and

or

Mal. 4. 2.

of more before his death,
 he brake out into these
 speeches. *Quid de salute
 mea sentiam, expectanti ex
 plicarem? Ipsi habeo indul
 get Deus ita, quos semel di
 legerit, ut eos nunquam de
 ferat, atq; habeo in celos me
 transiturum pro certo habeo;
 felicissima sunt ea vincula,
 in quibus me confixit Deus
 meus benignissimus.* Doe
 you expect to heare from
 me, what I believe con
 cerning my eternall salva
 tion? Truly God doth
 for ever so endearredly ten
 der, and is so unconnect
 vably

M^r. Peacocke grievous
 vably mercifull to all
 those whom he hath once
 loved, that he never final-
 ly doth forsake them; and
 therefore I am most affu-
 redly confident, that I shall
 depart from hence into
 heaven. Happy! thrice
 happy be those cords of
 affliction in which my
 most gracious God hath
 tyed and bound me! One
 telling him, You have
 fought a good fight. Ex-
 pedite, expedit, ut contendam
 ad calum, tollite, tollite, eri-
 pite, ut calum adeam. De-
 us indulget iniquitatibus bono-
 rum.

run. It behoves, it be-
hoves me to strive for hea-
ven. Lift me up, help me
out, rid me hence, that I
may passe straight to hea-
ven. God favourably ac-
cepts the endeavours of
his Saints. Being put in
minde of Gods mercy to-
wards him, he answered,
Oh the sea is not so full of
water, nor the Sun of light,
as God of goodnesse. His
mercy is ten thousand times
more. Being likewise re-
membred of Gods good-
nesse toward him, in fil-
ling his soule with such

distress
comfort,

comfort, & a great great
 consolation; he said, I was
 (God be praised) free from
 longer, & from such a
 hard & cruel trial & agony
 fairly one that stood by.
 Nay, but what is it, that if
 I had my body and words, it
 could not make satisfaction
 for such a misdeed. Being mou-
 ved so he up his soul, in
 token of thanksgiving to
 his God; He uttered these
 words, which should have
 been his life. If God
 will, it is unpardonable, and
 more than any other can be
 done, and yet should be a great
 comfort.

with

Visitation and Deserion.

161

With humble reverence acknowledge his great mercy. What great cause have I to magnifie the goodnesse of God, that hath humbled, nay rather, that hath exalted such a wretched miscreant, and of so base condition, to an estate so glorious and stately? The Lord hath honoured me with his goodnesse: I am sure he hath provided a glorious Kingdome for me. The joy that I feele in my soule is incredible. Hee made like use of that which he alwaies beforetaught, touching Justification by imputed

ted righteousness; and appealing to the knowledge of some there present, what he continually maintained, in that (saith he) *I still remaine a Protestant.* After three Chapters read to him, in Revel. 19. 20. 21. and the eighth to the Romanes; Ob said he, *they be glorious comforts!* Will you have any more read? *Yes, A Psalm* if you please, and named the hundred three and twentieth. One beginning to reade it, he desired that it might be sung. One asking him,
will

Vision and Descent. 1103

Will you sing it? *Yes*, said
he, as well as I can. The
Psalm being sung, after-
ward the seventeenth of
S. *John* was read unto
him. One comforting him
in applying that in parti-
cular, which Christ in ge-
nerall performed, for the
good of the faithful, hee
said, Blessed be God! when.

*I am a thousand times happy,
to have such felicity throwne
upon me, a poore wretched
miscreant. After a little
rest, Lord Jesus (said he)
into thy hands I commit my
spirit. Lord receive my soul,
Lord*

104 Mr. Peacock's grievous, &c.

Hard life though the light of
thy countenance upon me, and
be merciful unto me. Then,
very sorrowful, he repeated
our Lord's prayer twice,
and his Beliefe once, very
plainly and distinctly,
with a strong voice, to the
great admiration of the
hearers. And so hee slept
in the Lord. December 4.

I am a foolish man, I
know, but I have been
in the world many years,
and I have seen many
things. After a little
rest, I have found
that I am not
yet recovered my
former strength.

✠✠✠✠✠✠✠✠✠✠

IMPRIMATUR.

Johannes Hansley, Martii 14.
1640.

